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ALABAMA BAPTIST HISTORICAL SOCIETY

# MINUTES

OF THE

THIRTY-SECOND ANNUAL SESSION

OF THE

## UNION BAPTIST ASSOCIATION,

HELD WITH THE

GRANT'S CREEK CHURCH, TUSCALOOSA COUNTY, ALA.,

SEPTEMBER 21-23, 1867.

The next Session to be held at Pleasant Grove Church, Jones County, Ala, commencing on Saturday before the 4th Sabbath in September 1868.

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# PROCEEDINGS.

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SATURDAY, Sept. 22d, 1867, 11, o'clock, A. M.

The delegates assembled under the arbor. The appointee of last meeting being indisposed, and alternate absent, Eld. G. Y. Browne, of the Tuskaloosa Association, by request, preached the Introductory Sermon.—Text, Matt. 16 : 26.

SATURDAY, 2 o'clock, P. M.

Association met, and after devotional exercises, the body was called to order by the Moderator. Letters from the churches read and names of delegates enrolled, as follows :

## FIRST DISTRICT.

*Bethlehem* ; H. Bradley, J. F. Doughty,\* R. Keeten.\*  
*Arbor Spring* ; N. Sentel,\* D. C. Leonard, T. H. Leonard.  
*Liberty* ; R. B. Wilkins,\* H. H. Sanders,\* H. B. Johnson.  
*Mount Pleasant* ; I. Hollinsworth,\* B. Clardy, M. Dickinson.\*  
*Fellowship* ; J. D. Johnson,\* J. W. Guyton,\* A. P. Hodo.\*  
*Ebenezer* ; S. Hildreth,\* P. Noland, R. Pearson.  
*Corinth* ; J. W. Mitchell, R. Springer, J. Holman.\*  
*Spring Hill* ; M. M. Blaylock,\* F. M. Robertson,\* J. D. Walker.  
*Pleasant Grove* ; F. W. Stokes,\* W. Vail,\* W. W. Welch.

## SECOND DISTRICT.

*Providence* ; P. Kilpatrick, J. Walker, J. S. Wooten.  
*South Carolina* ; D. Duncan,\* S. J. Spruill,\* D. Fetch.\*  
*Mineral Springs* ; G. M. Lyles,\* W. C. Abrams,\* J. M. DeLoach.  
*Oak Ridge* ; J. A. Burgin, J. M. Copeland,\* J. L. Coleman.\*  
*Spring Hill* ; J. M. Land,\* L. M. Stone, jr., J. H. Stinson.  
*Hebron* ; No letter nor delegation.  
*Big Creek* ; A. A. Spillar, A. Latham,\* J. H. Curry.\*  
*Cross Roads* ; U. E. Allen,\* J. H. Taylor,\* S. Oglesby.\*

## THIRD DISTRICT.

*Pickensville* ; J. T. Lang,\* R. T. Hanks, J. W. Taylor.  
*Carrllton* ; J. H. Cason, H. Shepherd, L. M. Stone.\*  
*Enon* ; P. E. Ball, C. Richey,\* J. Fullerton.

*Unity*; A. M. Hanks, M. G. Loftin, E. Boone.\*

*Mount Zion*; B. C. Walker,\* W. P. Smarr,\* M. L. Gaskins.

FOURTH DISTRICT.

*Forest*; W. Ashcraft, G. Taylor, B. Upchurch.

*Shiloh*; C. C. Garner,\* M. B. Smith, J. Franklin.

*Beulah*; M. P. Smith, J. T. Smith, E. H. Lamb.

*Bethel*; J. C. Knox, W. P. Hickman, R. H. Jennings.

*New Hope*; J. H. Robertson, G. T. Halsey,\* J. M. Smith.

*Zion*; J. Parker, J. M. Parker, J. H. Pate.

*Grant's Creek*; J. C. Foster, R. H. Foster, M. A. King.

On motion, elected a Moderator and Clerk. J. C. Foster chosen Moderator, and J. W. Taylor, Clerk.

On motion, received correspondence from other bodies. From Columbus Association, Elder W. H. Robertson; from Tuskalooosa, Elds. G. Y. Browne, J. T. Yerby, R. Jones, J. H. Foster and bro. J. B. Eddins, bearing letters from their respective Associations.

On motion, invited visiting brethren to seats.

On motion, door opened for reception of unassociated churches.

On motion, following Committees appointed:

ON PREACHING—P. Kilpatrick, J. A. Burgin, H. Shepherd, with pastor and deacons of Grant's Creek church.

ON ORDER OF BUSINESS—W. Ashcraft, M. P. Smith, M. A. King.

ON NOMINATIONS—J. M. Smith, W. W. Welch, J. T. Smith.

ON FINANCE—R. H. Foster, M. G. Loftin.

ON CORRESPONDENCE—J. C. Knox, L. M. Stone, jr.

ON DOCUMENTS—A. M. Hanks, J. W. Taylor.

ON MISSIONARY MEETINGS—W. Ashcraft, A. A. Spillar, M. P. Smith.

ON SABBATH SCHOOLS—J. H. Stinson, J. W. Taylor.

ON EDUCATION—J. H. Cason, G. Taylor.

Following Report of Com. on Preaching adopted: Saturday night, preaching by Elder W. H. Robertson at the Masonic Hall, and by Eld. A. A. Spillar at the church. Sabbath, 10 o'clock, A. M., preaching by Elder W. Ashcraft, after which the Missionary Sermon, to be followed by a public collection for Foreign Missions; at night, preaching by Eld. J. T. Kerby at the church, and by Eld. A. M. Hanks at the Hall.

Adjourned, after prayer, till Monday, 9 o'clock, A. M.

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Absentees marked with a star, (\*).

EXERCISES ON SABBATH

Conducted according to previous appointment. Sermon at 10 o'clock from text—"Brethren pray for us." Missionary Sermon from text—"Lovest thou me"? Amount contributed \$42,05

MONDAY, 9 o'clock, A. M.

After the usual devotional exercises, on motion, the Order of

Business, introduced by the Com., was adopted, and subsequent proceedings conducted accordingly, as follows:

1. Roll called and absentees marked.
2. Minutes of Saturday read.
3. Visiting brethren invited to seats.
4. Constitution and Rules of Decorum read.
5. Circular Letter read. On motion adopted and ordered to be printed.

6. Returned Correspondence—

To Columbus Association, West Point, Miss., Friday before 2nd Sabbath Sept. '68, L. M. Stone, jr., J. H. Stinson, J. A. Burgin, J. P. Lee, J. W. Taylor, W. Ashcraft.

To Tuskaloosa Association, Moore's Bridge, Fayette Co., Sat. before 3d Sab. Sept. '68, A. A. Spillar, R. Springer, J. W. Mitchell, J. C. Foster, M. P. Smith, M. A. King, A. Wooley.

On motion, renewed correspondence with Cahaba Association, to meet at Union church, Hale county, Saturday before 3d Sabbath October '67. Messengers—J. C. Knox, J. C. Foster, A. Wooley, W. Ashcraft, J. T. Smith, R. A. Kitchens.

To Baptist State Convention, embracing 2nd Sab. Nov., A. M. Hanks, J. T. Stinson, A. P. Bush, J. H. Cason, J. C. Foster, W. Ashcraft, M. A. King, R. H. Foster, N. W. Prince, L. M. Stone, Z. L. Nabers, J. W. Taylor. On motion, agreed to recognize any other members of this body as messengers who may be present at either of the above meetings, bearing a copy of our Minutes.

7. Report of Committee on District Meetings adopted:

FIRST DISTRICT.—Ebenezer, Friday before 1st Sabbath Aug. '68. Introductory Sermon by R. B. Wilkins; visitors, A. A. Spillar, A. Latham, J. W. Taylor, W. Ashcraft.

SECOND DISTRICT.—South Carolina, Friday before 3d Sab. July '68. Int. Serm. A. A. Spillar, alternate J. S. Wooten. Missionary Sermon, G. M. Lyles, alt. D. Duncan; visitors, W. W. Welch, J. W. Taylor, R. Springer, B. Clardy, J. W. Mitchell, A. M. Hanks.

THIRD DISTRICT.—Pickensville, Friday before 1st Sab. Sept. '68. Int. Serm. W. Ashcraft, alt. J. W. Taylor; visitors, L. M. Stone, jr., A. A. Spillar, W. Ashcraft, J. A. Burgin, M. P. Smith, R. Jones.

FOURTH DISTRICT.—Bethel, Friday before 2nd Sab. Aug. '68.—Int. Serm., M. P. Smith, alt., W. Ashcraft; visitors, R. Jones, L. M. Stone, jr., A. M. Hanks.

8. Following Report on Missionary Meetings adopted:

After two years' trial the plan of holding these meetings with the churches at their regular meetings, is a failure. We, therefore, recommend the adoption of the old plan of going to the several churches, beginning on the fourth Sabbath in July, and continuing until every church in each District shall have been visited.—Let Missionary sermons be preached on these occasions and collections taken up.

W. ASHCRAFT, Chm.

9. On motion, following Report of Committee on Nominations was adopted: Next Introductory Sermon by W. Ashcraft; alternate, M. P. Smith. Missionary Sermon by J. C. Foster; alternate, A. M. Hanks. Circular Letter on "The Duty of the Churches to support the Ministry," by J. H. Cason. J. M. SMITH, Chm.

10. The following Report on Documents adopted:

The Committee on Documents beg leave to submit the following report : We have examined the letters from the churches and find that the same difficulties and dangers are existing in regard to the colored membership, which claimed our attention and excited so much interest at our last meeting.

If the course recommend to the churches at that meeting, could have been carried into successful operation and with the blessing of God upon our labors had produced the results anticipated, our duty would now be plain, to still continue the same efforts. But the experience of the past year, has taught us the impossibility of removing the prejudices against us in the minds of the colored population engendered by evil and designing men, North and South, who have and are still using efforts to separate them from us in affection and interest ; and to induce the great mass to reject our friendly advice and get completely from under our control.

The black population everywhere in our bounds, to a very great extent, have abandoned our meetings for the worship of God ; are yet estranged from us in their feelings, and opposed to our exercising a wholesome discipline over them. And as it would be unwise in an eminent degree, as well as repugnant to our feelings to associate with them in our social and domestic relations ; and as the Government of the United States has passed laws giving them all the civil rights and privileges of white citizens, thereby completely putting them beyond our control in this regard, and thus releasing us from any responsibility towards them, we advise the churches, with all due deference to the opinions of those who may differ from us, to give all (except those who may express a desire to remain,) who may still be found among us as members, letters of dismission, that they may organize themselves into churches and conduct their religious interests in their own way.

By the blessing of God on our labors for their spiritual welfare while our servants, they have become sufficiently numerous, numbering, according to our last statistics, nearly seven hundred members, to form churches and conduct their own affairs.

We further advise the churches to aid them in building suitable houses of worship and in the ordaining such persons among them to the gospel ministry as give evidence of their call to the great work and their qualifications for it.

All which is respectfully submitted.

A. M. HANKS, Chairman.

After prayer adjourned till 2 o'clock, P. M.

MONDAY, 2 o'clock, P. M.

After prayer proceeded to business.

11. Report of Committee on Education read, and after some discussion withdrawn.

12. Report of Committee on Sabbath Schools adopted: From the letters we infer that there are comparatively few Sab. Schools within our bounds, and that there is but little interest manifested by many of our churches in the religious instruction of our youth. In view of these facts we recommend, 1st. That each church in the Association organize a Sabbath School. 2d. That each member participate in the school. 3d. That an annual report of their condition be inserted in the letter to the Association.

J. H. STINSON, Chm.

## 13. Report of Committee on Finance :

Foreign Missions,.....	42 25
Home Missions,.....	32 70
Association Fund,.....	34 50
For Minutes,.....	63 25
	—————\$172 70

On motion, churches which have not sent funds for missions requested to do so, and pay to the Clerk said amount, and that the Clerk include the same in the Report of Com. on Finance.

On motion, following Resolutions, presented by J. C. Foster, adopted :

Whereas, the Providence of God seems to indicate the propriety of a separate organization of the colored people into churches with officers of their own choice, Resolved, 1st. That we recommend to the churches composing this body that they render them every necessary facility for accomplishing this end. 2. Resolved, That we recommend to the colored people within our bounds Rev. R. Jones as a suitable minister to labor among them and aid them in the constitution of regular and orderly churches, and request our ministering brethren to give him any necessary assistance, and we hope that the colored people will contribute to sustain bro. Jones while he is rendering them this service.

On motion, Clerk ordered to superintend the printing and distribution of the Minutes, and retain \$25 for his services.

Appointed next Association to be held with Pleasant Grove Church, Jones Co., Ala., beginning Sat. before 4th Sab. Sept., '68.

Resolved, That we tender our sincere thanks to the members of Grant's Creek church and the community for the marked hospitality shown the members and visitors of this Association.

Adjourned after singing and prayer.

J. C. FOSTER, Mod.,  
Foster's, Tuskaloosa Co., Ala.

J. W. TAYLOR, Clerk,  
Pickensville, Ala.

NOTE.—During the session of the Association services were conducted at the arbor, at different times, by Elds. G. Y. Browne, J. H. Foster, W. H. Robertson, R. Jones and J. T. Yerby.

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**J. W. TAYLOR, in account with Union Baptist Association.**

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DR.

To am't reported by Committee on Finance, - -	172 70
" " error in do. - - - - -	2 58
" " sent subsequently by S. Ca. church for Min.	3 00
" " on hand from last year for mins'l aid with int.	1 08
	—————\$179 36

CR.

By am't paid State Convention for Foreign Missions,	42 03
" " " " " Home " "	34 50
" " " for printing Minutes, - - - - -	74 75
" " on hand for ministerial aid, - - - - -	1 08
" " sent for Minutes of Ala. Baptist State Con.,	2 00
" " retained for services, - - - - -	25 00
	—————\$179 36



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NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICES.

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JAMES DE LOACH,.....	Reform, Pickens County, Ala.			
R. B. WILKINS,.....	“	“	“	“
J. W. WHITE,*.....	“	“	“	“
J. H. CASON,.....	Carrollton,	“	“	“
I. HOLLINSWORTH,.....	“	“	“	“
W. ASHCRAFT,.....	“	“	“	“
S. HILDRETH,.....	“	“	“	“
M. TAYLOR,*.....	Gordo,	“	“	“
D. DUNCAN,.....	Yorkville,	“	“	“
W. F. SPRAGINS,.....	“	“	“	“
G. M. LYLES,.....	“	“	“	“
M. W. REGAN, .....	“	“	“	“
J. S. WOOTEN,.....	Providence,	“	“	“
A. M. HANKS,.....	Pickensville,	“	“	“
A. A. SPILLAR,.....	“	“	“	“
J. M. LAND,.....	“	“	“	“
J. W. TAYLOR,,.....	“	“	“	“
JACOB PARKER,.....	Pleasant Grove,	“	“	
M. P. SMITH,.....	Union, Greene	“	“	
J. C. FOSTER,.....	Foster's, Tuskaloosa,	“	“	
M. M. BLAYLOCK,.....	Columbus, Lowndes county, Miss.			
L. M. STONE, JR.....	Artesia,	“	“	“

ORDAINED MINISTERS,.....19

LICENTIATES,\* ..... 3

UNION BAPTIST ASSOCIATION.

CHURCHES.	STATISTICS.										CONT'S.		PASTOR OR SUPPLY.
	Baptized,	Rec'd by Letter,	Dism. by Letter,	Restored,	Excluded,	Deceased,	White Members,	Colored,	TOTAL,	Minutes,	Association,		
<i>Bethlehem,</i>			4			1	50	25	75	2,00	1,00	M. M. Blaylock,	
<i>Arbor Spring</i>			2	1	1	21	21		21	1,50	50	I. Hollinsworth,	
<i>Liberty,</i>			8	2	1	21	1		22	1,00	50	R. B. Wilkins,	
<i>Mt. Pleasant,</i>	2	12	11	6	1	77			77	3,00		I. Hollinsworth,	
<i>Fellowship,</i>	1	2	6	1	2	22	2		24	1,00	1,00	S. Hildreth,*	
<i>Ebenezer,</i>			13	2		45			45	2,00	1,00	S. Hildreth,*	
<i>Corinth,</i>	9	3	8			64	2		66	2,00	1,00	A. A. Spillar,	
<i>Spring Hill, J</i>	1	7		2		54	1		55	2,00	1,00	M. M. Blaylock,	
<i>Pies. Grove, J</i>	3	5	12	1	3	2	73	14	87	1,50		J. W. Wooten,	
<i>Providence,</i>	8	7	1			40			40	2,00	1,00	J. H. Cason,	
<i>S. Carolina,</i>	3	1	2		3	50	27		77	3,00			
<i>Min'l Spring.</i>		3	3			32	3		35	1,50	1,50	J. De Loach,	
<i>Oak Ridge,</i>	6	3	5		1	37	16		53	2,00	1,00	G. M. Lyles,	
<i>Spring Hill, P</i>	7	3	3		2	2	49	3	52	3,00	2,00	G. M. Lyles,	
<i>Hbron,</i>													
<i>Big Creek,</i>	28	5	12	3	1	1	117	21	138	5,50	1,50	G. M. Lyles,	
<i>Cross Roads,</i>										2,00	1,00	D. Duncan,	
<i>Pickensville,</i>		2	5				49	10	59	2,00	2,00		
<i>Carrollton,</i>			5		1		60	9	69	2,50	2,50	J. H. Cason,	
<i>Enon,</i>	11	2	3			2	66	120	186	3,00	2,00	A. A. Spillar,*	
<i>Unity,</i>	4	2	9	2	1	2	81	78	159	3,00	2,00	J. H. Cason,	
<i>Mount Zion,</i>	4					2	56	10	66	4,25	2,00	W. Ashcraft,	
<i>Forest,</i>	1	1	5		3	6	65	52	117	3,00	2,00	W. Ashcraft,	
<i>Shiloh,</i>			3		3	1	33		33	1,00	1,00		
<i>Beulah,</i>			4		2	1	92	16	108	3,00	1,00	M. P. Smith,	
<i>Bethel,</i>	5	5	11		1		129	20	149	3,00	2,00	R. Jones,	
<i>New Hope,</i>	5				32		46	5	51	2,00	2,00	M. P. Smith,	
<i>Zion,</i>		3	2	3	2	2	45	8	53	1,50	50	I. Hollinsworth,	
<i>Grant's Creek</i>	21	12	5	1	5	5	119	159	278	3,00	2,00	J. C. Foster.	
	119,78	139	12	72	34	1593	602	2,195	66,25	35,00		*Supply.	

Received for Missions from Mt. Zion Church, \$6 25; Forest, 2 00; Shiloh, 3 00; Beulah, 7 00; from unknown source, 16 25. Total, \$34 50.

NOTE.—Clerks of churches are requested to make out their statistical returns in the precise order in which they occur in the above table. Thus—Baptised, rec'd by letter, &c. J. W. T.

# CIRCULAR LETTER.

WRITTEN BY ELDER WILLIAM ASHCRAFT.

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## THE EVILS OF DANCING.

We must consider the subject as it presents itself in FACT, as this popular amusement is generally conducted, and not as some tell us it *might* or *ought* to be conducted.

The Evils of Dancing then, are,

I. PHYSICAL.—Dancing is, really, a physical exercise, too violent to be healthful; it is exceedingly dangerous. To those who are in the habit of taking exercise, it is that much more than they need. To those who take none, it is exhausting. It is very exciting.—And the excitement connected with it is purely animal, while the enjoyment is carnal in its nature and tendency. The ancient sacred dance was an artless expression of joy IN, and praise TO, God for his goodness, and the worshippers, while engaged in this peculiar form of worship, exclaimed, “Praise His name in the dance.” In the mirthful amusements of the present day, the music and the dance are *artfully designed* to arouse the baser passions and feelings of our nature, and cause us to think only of the enjoyment of sensual pleasure for the present moment. And being quick and lively they produce the most thrilling emotions—alluring, fascinating and bewitching even to intoxication all our better feelings.—In this way they bias the judgment of what is right. The dancers are thus prepared to plunge into all manner of vice and every “excess of riot.” Thus what is claimed to be a healthful exercise is turned into exhaustion and prostration, and often ends in permanent injury of health and not unfrequently in instant death. This is not strange either when we consider that the dancers, with feelings excited as above, engage in this overwhelming exercise in crowded rooms, with their stomachs loaded with the richest diet and strong drink. Spending hours at a time with all the pure air, which is so necessary and so perfectly adapted to the kindling and perpetuating the fires of life, excluded from the room. This, too, is usually done at night, when nature demands rest and sleep. The ladies

are generally dressed more thinly and tightly than usual, and after spending nearly all night as above described, they rush out into the cold damp night air to return home. In short, whatever tends to weaken or exhaust the system is a physical evil. We have shown, and all will admit, that dancing is attended with the most wearing and exhausting excesses. It is therefore, a Physical Evil.

But while we discourage dancing on account of the many evils connected with it, we will point out a mode of exercise that will most assuredly attain the end which dancing pretends to have in view, without its attendant evils. It is moderate exercise in the open air—such as walking, riding, leaping, running and jumping-the-rope. These are in the reach of all, and will give sufficient relaxation and recreation for any and all occasions without the sin of mirthful amusements. They are free from the excesses of the dance and can be used by all who could engage in the dance.

2. INTELLECTUAL.—The Intellectual, like the Physical, powers must be developed by constant, though prudent, exercise. But we have seen that dancing is only a physical exercise, and so irregular and excessive as to be very detrimental to health. All intellectual pursuits are suppressed. If the intellect is brought into play at all, it is only for the purpose of bringing our physical natures more perfectly into subordination and to excite the passions still higher. No wonder then if its votaries should dwarf their intellects so that they cannot entertain company by, nor even enjoy, conversation themselves. If they succeed in entertaining in the dance, it is not without long and assiduous toil and much practice. If they attended as little to the physical as they do to the intellectual faculties, they would fail as clearly in entertaining in the dance as they now do in conversation. The same amount of toil, in intellectual cultivation, we doubt not, would be equally successful. Let every one try it with that resolve which overcomes everything but impossibilities, and we believe success is in reach of every one. Another Intellectual evil of dancing is that it places a higher estimate upon physical attainments, such as gait and gestures, peculiar to the ball room, than upon intellectual excellence. Thus giving society a downward tendency from a high state of intellectual to a low state of physical enjoyment. We do not pretend to deny that many people of intellectual attainments engage in this popular amusement; but we do maintain that it is a perversion of their intellects to sensual gratification. And that the senses only are gratified in the exercise, while the senses degrade the affections and the imagination corrupts the heart. Nor do these vanities satisfy their raging thirst for pleasure. As well might the prodigal son attempt to satisfy his natural appetite for food with the "husks which the swine did eat," as for an immortal being to try to satisfy the cravings of the mind for immortal happiness with these perishing vanities. And, generally, whatever tends to supercede or suppress intellectual improvement, and give to physical training the preference to intellectual excellence, is an intellectual evil. Dancing clearly has this tendency; it is therefore an Intellectual Evil.

3. SOCIAL.—God made man a social being. It is a duty therefore we owe to Him, and to society, to cultivate the social faculty. For this purpose social gatherings should be frequent enough in every community to keep up the Social feeling which our nature demands. But not so frequent as to infringe on other duties, or

to form the habit of "gadding about." Debating, Reading and Singing societies should be formed for the benefit and entertainment of all. Every community should have a circulating library; and also public lectures, combining entertaining and useful knowledge. These should be attended by the old as well as the young. And all should be governed by a spirit of moderation befitting intellectual, social and immortal beings. In the absence of the above, or something similar, the main source of entertainment should be conversation; for conversation is a bond of society.— "This is a truism so manifest that it only need be mentioned. We all know that it is not mere proximity of persons that forms society. It is the interchange of thought—the communion of mind with mind, of heart with heart. It is the desire for such communion, and the ability to gratify that desire, which more than the instincts of nature draw men together. Hence, whatever tends to improve conversation, tends to improve and strengthen the bond of society." The converse of this proposition is equally true.— Whatever tends to discourage or suppress conversation, tends to weaken the bond of society and is a social evil. Dancing evidently has a tendency to do all this. It is therefore a Social Evil.

4. MORAL.—The moral quality of an action lies not merely in the act itself, but also in the motives which lead to it. It includes the results of the action and, also, its influence on others. Some tell us that "there is no harm in the mere act of dancing." Suppose there is none. We are compelled to take the act with all its concomitants: The feasting, the revelling, the evil company, the evil thoughts, the forgetfulness of God, and all as it exists in fact. Besides, if we were to strip it of all these, the lovers of these mirthful pleasures themselves would, on this account, immediately forsake the ball room. Again, let us suppose that there would be 'no harm' in the mere 'act' of thrusting a dagger, or firing a cannon. But in the action the dagger is successfully aimed at the heart of some man, or the cannon at a large company of men. Every one readily perceives that the perpetrator of the action, in either case, would be guilty of deliberate murder. So in dancing, both the act and design are for carnal pleasure. And God's word declares that, "To be carnally minded is death." It does not matter either whether other sins, such as lying in conversation, are greater or smaller than this. For God says, "Sin shall not go unpunished." Dancing makes its votaries restive and impatient under the preaching of the gospel. They regard all the services of God as tiresome. They often spend more time on Sabbath morning in preparing their toilet for a tidy exhibition in church, than they are willing to devote to hearing the words of eternal life and salvation. If the sermon happens to be a few minutes longer than usual, they exclaim, "Behold, what a weariness is it!" If we cannot be entertained in the service of God here one hour, need we expect to enjoy it through a long eternity? With such tastes and dispositions heaven itself would be a place of torment to us. This country has never before experienced such demoralization as has resulted from the late war. And in the midst of it dancing has flourished more than ever. There has been a perfect mania all over the land on this subject. It disqualifies man and woman for raising up children "in the way they should go."—What kind of children can such people expect to raise up? They will be children of vanity—"children of wrath." And they need

not be surprised if, instead of the mysterious hand writing on the plastering of the wall which wicked Belshazzar saw in his bacchanalian revel, they should discover the finger of God writing on the tablets of their hearts, "Thou art weighed in the balances and found wanting." For any one to claim that they cannot enjoy themselves in any other way, is at once either to charge God with giving them moral natures so corrupt, or to confess that they have so corrupted them, that they cannot enjoy themselves except in open violation of God's law. It is beneath the dignity of any lady to put herself on exhibition, or to do anything calculated to attract public attention. It is no excuse that others are doing the same thing. The admiration of such an object does not arise from any moral sentiment; nor from an appreciation of intellectual excellence; but from a direct appeal to the sensual feelings of our nature. An able writer, alluding to the ancient Sacred dance, says: "No married lady ever forgot her dignity so far as to engage in these exercises." How much more should they abstain from the wicked dance of the present day. Again, the position dancers occupy in reference to each other sufficiently evinces the moral evil of the practice. Not even in the sacred dance were the opposite sexes allowed to dance together. We have yet to learn that any one of either sex has attained a state of moral purity sufficiently elevated to enable them to handle and be handled, and so familiarly swung round for any length of time, long or short, without violating the principle in Mat. 5: 28. There is another fact equally true: That if any one has ever attained such a state of moral purity, it is not those lovers of pleasure who so eagerly follow this practice. Card playing is an usual attendant of the dance. This often ends in the ruin of both soul and body. Feasting and drunkenness are constant companions of these jovial assemblies. Some members of good society may be found there, but the dregs and offscourings of all things are sure to be present. Those, too, who could never get in reach of good society in any other way. The taste for these amusements may have been formed at home, in good society, or at school. But when formed it constantly, not merely admits, but demands something stronger. So that refined young ladies receive introductions to, and keep company with, young men here that they would not recognize anywhere else.—Eat, drink, converse and dance with them, and seem to enjoy their company. The etiquette of the ball room requires this. Let us compare these facts with the history of dancing. The learned Dr. Lardner, who spent a large part of a long life in searching into the writings of antiquity, says, in remarking on Saloam's dancing before Herod and his guests—Mat. 14: 6—"That he does not find any other instance of dancing in public by a lady of distinction." Cicero, who lived a little before our Saviour's time, says "No one dances unless he is either drunk or mad." "Even Paris, corrupt as she is, will not admit such dances as are frequently practiced here, to be performed, only in the public gardens." Historical facts show, "that the social dancing of modern Europe, which has been transferred to America, is neither Jewish, religious, nor simply CALESTHENIC as to its origin; but is a daughter of the Roman dance, which was ever associated with licentiousness."

"The Polka is most shocking to female delicacy. The Queen of England has positively forbidden it in her presence. As our American ladies are all sovereigns, would to God they would as positively forbid everything of the kind."

We propose in a few words to expose the secret of these evils. Dancing is called, by some, refinement; but such refinements of life corrupt, while they polish the intercourse of the sexes. The gross appetite of love becomes more dangerous when it is elevated, or rather indeed disguised by sentimental passion. The elegance of dress, of motion, and of manners, gives a lustre to beauty, and inflames the senses through the imagination. Luxurious entertainments, *midnight dances*, and licentious plays, present at once temptation and opportunity to female frailty." But few of our race have been able to resist these temptations when thrown constantly into contact with them. The only safety is in retreat—"to flee youthful lusts." The use of the dance in bacchanalian lewd, and riotous mirth, was what caused it to be so offensive even to heathen morality. Could we follow the true history of these nightly revels, as it is portrayed to those who visit our city ball rooms, and those deep sinks of iniquity, the masquerade balls, we would be shocked and horrified. And as a RESULT of these VICES we would see thousands of our most promising youth swept away as with a besom of destruction! Here we must stop, for the apostle says, "It is a shame even to speak of those things done of them in secret." This is no highly wrought picture, as the experience of all familiar with such scenes testify. We admit that those who attend only the dancing parties commonly given in the country, are not familiar with all these scenes. But as a friend who loves the souls of all we would raise our warning voice and say, flee from these vanities! Turn to God and live. For every one who has danced the first cotillon has taken one step towards the vortex of this mighty ruin. Every drunkard who now fills a drunkard's grave and a drunkard's hell, took his first dram and saw as little harm in it as you can possibly see in this amusement you so fondly call "INNOCENT." And every one who goes down to hell from these city ball rooms, danced the first time and saw as little harm in it as you do. So our mother Eve saw no harm in partaking of the forbidden fruit. But it was because she was deceived. For all the sorrow, woe and ruin of our race followed in the train of this first step in the way of transgression. "Sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned." So all who see no harm in the dance are blinded by the god of this world. For while God's word declares that, "If ye live after the flesh ye shall die," Satan says that "God doth know that ye shall not surely die," but shall be the refined, polite and fashionable of the land. Elegant in manners, gait and gesture, and ye shall be very popular, and perfectly happy. And so completely has this deception taken hold of the minds of some, who suppose themselves to be refined, polite and intelligent, and the very embodiment of christianity, that they have declared that dancing is a part of good education; and that no one can be really educated without a knowledge of dancing. May God dispel the darkness and deception from all such minds, and enable us to escape from the ruin these evils will certainly bring upon us unless we flee from them. Lastly on this point, every practice the main tendency of which is to inspire and cultivate a taste for carnal mirth, and to encourage vice and vitiate the morals of its votaries and lessen their appreciation of piety and religion, is a MORAL EVIL. The main tendency of dancing is preeminently calculated to produce all these effects. It is therefore a Moral Evil.

5. SPIRITUAL.—God commands all men, angels and even devils, to worship him. This worship, he declares, “must be in spirit and in truth.” “God commands all men everywhere to repent;” and also, “to pray lifting up holy hands without wrath and doubting.” There is no license in such language as this to those who are not members of any church to dance or commit any other sin. And generally, whatever is calculated in its nature and tendency to disqualify the mind for worshipping God, in spirit and in truth, is a Spiritual Evil. The whole nature and tendency of dancing is not only to disqualify the mind for the spiritual worship of God, but to prepare it for engaging in every vice and sin. The spirit of the ball room says to God, “Depart from us, for we desire not the knowledge of thy ways.” The spirit of christianity says to God, “Arise O Lord into thy rest, thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. As the hart panteth after the waterbrooks, so panteth my soul after thee O God. I will praise thee with my whole heart; before the gods will I sing praises unto thee.” The spirituality of God’s worship requires us to “meditate on his law day and night.” But dancing tends to destroy all serious reflection and meditation. No one ever yet saw a pious dancer. As well speak of a sober drunkard. God’s word says, “Be ye holy in all manner of conversation,” or living.—1. Pet. 1: 15. “Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.”—Rom. 12: 2. “Come out from among them and be ye separate.”—2. Cor. 6: 17. “Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.”—1. Cor. 10: 31. Every principle required in the above passages of God’s word, is violated in the giddy mirth of the ball room. The whole spirit and tendency of the scriptures are opposed to these carnal pleasures. The following passages will show that dancing is positively prohibited in God’s word: “Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.”—Rom. 13: 13. “Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”—Gal. 5: 21. “For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in licentiousness, lusts, excess of wine, REVELLINGS, banquetings and abominable idolatries.”—1. Pet. 4: 3 Says an able writer: “The same Greek word that is rendered RIOTING in the first of these passages, is, in the other two, rendered REVELLINGS.” This word is thus defined in Donnegan’s Greek Lexicon: “A jovial assembly of friends, who met in an entertainment or to celebrate a festival with music, dancing and singing of hymns and odes.” Let it be observed that these passages do not condemn merely the drunkenness or excess of wine, the chambering, the wantonness, the banquetings and the abominable idolatries of which the heathen were guilty; but they condemn something distinct from all these, and employ the word “Komos” to express it. What distinct something this word denotes the Lexicographer has explained. This includes the words, music and dancing, which are not included in any of the terms conjoined with it. We arrive, therefore, at the conclusion, that such noisy mirth of jovial assemblies as consist



in music and dancing, is distinctly and specifically prohibited in these passages as "revellings." The general practice of dancing is prohibited in its own name in Job 21 : 11—20. Parents lead in the dance by playing on instruments of music. "They take the timbrel and harp, and rejoice at the sound of the organ."—21 : 12. The children follow in the dance. "They send forth their little ones like a flock, and their children dance."—21 : 11. And all together "shall drink of the wrath of the Almighty.—20v. Every practice, therefore, which is prohibited in the word of God is a spiritual evil. From the above passages of God's word, dancing is clearly and positively prohibited. It is, therefore, a Spiritual Evil.

It appears from the foregoing arguments, facts and passages of scripture, that the "Evils of Dancing" are, Physical, Intellectual, Social, Moral and Spiritual.

The enemy of our souls may persuade the lovers of these amusements that we are the bitterest enemies to their highest enjoyments. But those are the bitterest enemies to our enjoyments who lead us into sin—no matter how pleasant it may seem to us. Those only are our friends who tell us our faults in time to correct them—show us our danger in time to escape it, and point us to our refuge in time to flee to it. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Then flee from these vanities and turn to God, "in whose presence is fullness of joy and at whose right hand there are pleasures forever more."

Parents should see to it that their own morals are fixed according to the only true standard—the word of God. And then endeavor to make home as attractive and interesting as possible.—By entering in a prudent way into the intimacy of companions with their children, so that they need not be driven from home to find pleasure or society. And by furnishing well selected books of history, and travels and biographies of good men—books that would be both interesting and useful. And above all, they should teach them to venerate and love the Bible, as the best of all books. And to read it as the directory of their lives. This would subdue the wildness of the passions of their natures, so that these sinful amusements would not be required to entertain them. Indeed they would be very distasteful to them. God's word says, "A contented mind is a continual feast." They feast on fat things continually who are brought up in this way. And they easily "deny themselves of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

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## APPENDIX.

For the convenience of those who wish to give this subject a more thorough investigation we append the following :

### THE ANCIENT SACRED DANCE.

1. Describe it. Ps. 68 : 25, They kept time with their feet similar to soldiers marching or keeping time after music. When they

wished to give an expression of greater joy than usual, they did it by leaping in the exercise, but all in harmony and time with the music.—2. Sam. 6 : 16. "The Hebrew word for dancing means, literally, to *leap for joy*." No one thought of the gait or gestures of himself or any one else except as to time. The thoughts were turned wholly within, and given to God in praise and thankfulness, as in Ps. 30 : 11. Jer. 31 : 4. 13. The first occasion on which it is allowed they danced, Ex. 15 : 1. 20. Moses being highest in rank led in the exercises among the men, and Miriam, for the same reason, led in the exercises among the women : "All the women went out after her." This was the general custom among the Hebrews.

2. Jud. 11 : 34. Jephthah's daughter led. She could not use timbrels and dances.

3. Jud. 21 : 21. 23. Daughters or virgins of Shiloh.

4. 1. Sam. 18 : 6. 7. Women met king Saul. 21c. 11. 29c. 5.

5. 2. Sam. 6 : 14. David danced before the Lord. 1. Chron. 15 : 29. These all danced to glorify God for his goodness. Instruments of music, Ps. 149 : 3. 150 : 4. The Hebrew term translated dance in both the above passages signifies a hollow wind instrument of music, &c., as a flute, fife or pipe. Incidental allusion to the subject—Ps. 30 : 11. Mat. 11 : 17. Luke 7 : 32. Is a rebuke to wicked Jews for rejecting Christ. The fifteenth chapter of Luke contains three parables showing that there would be joy on earth on account of finding a lost sheep, recovering a piece of lost money, or the return of the prodigal son. And it is said, "Likewise joy shall be in heaven over one sinner that repenteth." The joy over the prodigal son's return is expressed by the words, "music and dancing." This can never be made to justify a wicked dance. The following are *wicked dances* :

6. 1. Sam. 30 : 16. Amalekites eating, drinking, and dancing.—Result, 17 v.

7. Ex. 32 : 19. Calf, and dancing. Sacralegious. Result, vs. 1. 27. 28. 34. 35. Deut. 9 : 7—20.

8. Saloam's dancing before Herod.—Mat. 14 : 6. Mark 6 : 22. More like the dance of the present day than any dance recorded in the Bible. It occurred in the house: Her gait and gestures pleased the crowd; she danced for mirthful amusement. It differs in not being mixed. Mixed dancing was unknown to the ancients, either sacred or *wicked*. The sacred dance was always performed by the opposite sexes apart, in the open space and in the light of day—and by the females or virgins in some retired spot.—Jud. 21 : 21. 23. It was left to the vain fellows shamelessly to uncover themselves in sight of the gazing multitude.—2. Sam. 6 : 20. They threw off their garments to enable them to dance with ease and rapidity while singing or playing some carnal song. Spiritual declension.—Lam. 5 : 15.

Ecl. 3 : 4. Does not justify a wicked dance. 3 : 1. Every purpose under heaven is not right.—3v. Not right to kill.—Ex. 20 : 13. Ecl. 3 : 8. Not right to hate.—See Mat. 5 : 44. These expressions in Ecclesiastes are only intended to show the vicissitudes of life and can really prove nothing else. Dancing as a part of carnal mirth.—Job 21 : 11—20.



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